

BOARD OF DIRECTORS
of the
PRESBYTERIAN THEOLOGICAL SEMINARY OF CHOSEN

FEBRUARY 1, 1920.

To the members of the Presbyterian Council:

DEAR BRETHREN:—

At the last meeting of the Council, you assigned a few matters to us upon which you asked for a report. In reporting upon those matters, we should like to take the opportunity of giving you full information concerning the Seminary, its actual condition, this year's reorganization, its curriculum and the plans that have been made for its future.

PAST PROGRESS.

At the end of this year, the Seminary will be twenty years old. From the time when it was founded in 1901, scarcely a year has passed without some vital improvement in it. In 1905, the first teachers from outside Pyengyang taught in it. In 1907, each Mission was represented for the first time on its teaching Staff. In 1908, the old Main Recitation Building was erected. In 1909, 1911, 1913, 1914, and 1918, Dormitories were added. In 1916, the course was lengthened to three and one half months. In 1909, the one month of post-graduate work was initiated. In 1907, the first class was graduated. To date 229 have been graduated, of whom 169 were in active service in February, 1919. In 1918 residential quarters for Professors from other Stations were furnished by the alteration of the former Hospital Building. Year by year, additions have been made to the curriculum and to the Faculty, and subjects for specialization have been more or less permanently assigned. In 1916, six Chairs were definitely designated, and Professors appointed to them; the other teachers being made Associate Professors and giving less time.

In 1918, the Theological Review, was founded to supplement the teaching of the Seminary.

In 1919, Mr. Engel was transferred by his Mission to reside in Pyengyang. Dr. Reynolds' Mission has been asked to take similar action for him, and it is hoped that Mr. Roberts will also be transferred by his Mission so that with the President we shall have on the ground four of the Department Heads as a nucleus of a resident responsible Faculty.

From the above, it will be seen that there has been steady progress from the day that the Seminary was opened. It may not have been as rapid at times as some would have liked, but it has been as rapid as the Council in view of the needs of the churches in various parts of the field and of the existing circumstances from time to time has been willing to approve.

This last year, we have made the greatest advance of any single year so far. In addition to securing resident members of the Faculty, our new building carefully planned and adequate for all of the work of the Seminary is expected to be in process of construction in the Spring of 1920. In 1919, for the first time, the Seminary conducted a Fall term inaugurating the plan of Spring and Fall terms which the Council has approved. A Statement of the Purpose and Doctrinal Basis of the Seminary has been formulated and is appended herewith for your approval. The whole curriculum has been revised and very much improved and is appended hereto. The whole property of the institution has been roughly surveyed and a general plan for its future development, the location of roads, future dwellings, etc. has been tentatively approved.

We appreciate the help and sympathy accorded by the members of the Council in the difficult work of developing the Seminary under conditions which necessitated dependence upon teachers who had heavy responsibilities for other work in their Stations and Missions and when the students in large part came with insufficient preliminary preparation.

We have sought to profit by the criticisms and suggestions offered from year to year and we feel that all things considered commendable progress has been made toward the attainment of what we all have desired, a Seminary measurably fulfilling the purposes as outlined in the accompanying Statement.

We have felt the lack of adequate text books but with the Faculty so occupied with other work preparation of text books has necessarily been a slow process. However appreciable progress has been made and we now have very useful editions of books on periods of Church History, on Departments of Theology, Homiletics, Pastoral Theology, Sunday School Work and Church Government. A Bible Dictionary and other books of Reference and for Devotional use are in preparation.

All have felt the necessity of raising the standard of qualifications for admission to the Seminary. This has been done several times and some of the Presbyteries have been much more careful in their recommendation of men. The Faculty made suggestions to the Presbyteries on this subject but it should be noted that primarily the responsibility for the selection of properly qualified men must rest upon the Presbyteries. The Board invites the co-operation of the members of the Council with the Faculty in securing through the Presbyteries candidates for the ministry who will meet the suggested conditions which were approved in 1916.

The Faculty furnishes to the Presbyteries each year information concerning those students who prove unsatisfactory or unequal to the work and looks to the Presbyteries not to return such men unless for very special reasons. While the Faculty reserves the right to refuse admission to any applicant yet it does not wish to refuse any who are recommended by the Presbyteries. Many students have dropped out either upon the direct advice of the Faculty to the student or by action of the Presbytery upon information from the Faculty. A higher standard has been reached and most of the students now come with far better preliminary education. The last normal Junior Class admitted in 1918 had 21 Academy and 6 College graduates among the 44 members.

Admission should not be restricted to such graduates for from them we could not as yet meet the needs of the churches for pastors and some of the most efficient and acceptable men we have come from among those who have not had opportunity to attend Academy or College. However we seek your co-operation in securing a still larger number of candidates for the ministry from among those who do attend Academy and College.

Some have thought that these men were kept from the Seminary because we had but one term a year necessitating too long a period before graduation. If that is true the new plan of a three years' course of two terms each will meet that situation.

The question as to what place Hebrew and Greek and instruction in English should occupy in a Seminary in the Orient has received much consideration in other mission fields as well as here. Since 1917 we have taught Greek to those prepared to take it and have given instruction in one text book in English to those who had sufficient knowledge to profit by it. This will be continued and Hebrew has now been added as an elective. Other subjects suggested have been added to the curriculum.

We desire to see a Korean on the the Faculty and the sending of men to Japan or

elsewhere for Post-Graduate work has the preparation of men for such a position as one of the ends in view. Three men have studied in Japan, two are in San Francisco Seminary and it is planned to have Pastor Lim remain in America for study after attendance upon the Presbyterian Alliance there next year.

In the meantime Pastor Kil Sun Chu was asked to give a course of lectures on Pastoral Theology which he did with great profit to the students, and the Faculty and Board have under consideration a plan for selecting one or two of the older pastors as Associate Professors, these to secure a temporary release only for a term in the seminary. As yet no financial arrangements have been made for the employment of Korean teachers but for this a proper endowment scheme should be worked out and approved.

CURRICULUM.

Just a word of explanation of the curriculum herewith appended. Heretofore our courses have not been on the best plan pedagogically because even the heaviest subjects have been taught consecutively five hours a week, and the teaching has come so fast that the men could not assimilate it all. This has been necessary when practically all of the teachers came in for short periods from outside.

With the more regular Faculty, the subjects wherever possible have been set for but 1, 2, 3, or 4 hours per week running through the whole three month semesters making 12, 24, 36 or 48 teaching hours respectively. The time given to each subject is the same but it is better arranged. Each class is given 16 hours of regular instruction per week, and students may elect about four hours more.

Please note that the Hebrew and Greek and the courses taught in English are electives. They are intended primarily for College and Academy graduates. Note that a new course in Apologetics is added, and an additional one in Old Testament Introduction; also a course in Personal Evangelism, and improved Psychology-Pedagogy course, twelve more hours given to Pastoral Theology and a twelve hours course on Sociology to take up questions as to factory work, temperance, the social evils, young men problems, the "bad boy" problems etc. Please note, however, that not counting a Personal Evangelism course which will be largely Bible, or the Theology courses, there is over 34% of straight Bible teaching in the course.

Possibly as much as 25% in Seminaries abroad is the usual proportion.

LENGTH OF THE COURSE.

The Curriculum now calls for a three years' course-Seniors, Middlers and Juniors, with six three-month semesters required for graduation. It has been the conviction of many in the Council that the old method of 3½ month terms with 8½ months between for practical work is the best way to prepare young men for the ministry. However in order to secure the young men coming from the colleges, the very men that we want most of all in the Seminary, men who often think they cannot take five years to go through the Seminary and who for this reason are turned aside into other lines of work or have gone abroad for study, we think it best to adopt the three year course of two semesters each. This does not necessitate a student finishing in three years for though we teach Spring and Fall, there is no idea that every student is to go straight through in six consecutive terms to graduation. We take it for granted that the Presbyteries and the churches which send the men will prevent certain men from going too fast. However, even tho they do not, the matter should automatically correct itself after graduation in that the young men should serve their apprenticeship as licentiates in case they have not had experience before,

IRREGULAR STUDENTS.

For the helper who cannot come more than one semester per year, the new plan offers little hardship. For example a man entering in the Spring of 1920 and being unable to attend that Fall come will in the Fall of 1921, then in the Spring of 1923, the Fall of 1924, the Spring of 1926 and he will graduate in the Fall of 1927. In other words, the most handicapped men can graduate in seven years as against the previous five, and if just once in the period he can arrange to attend two terms in one year, as for example the last two when a church is waiting to call him, he can graduate in six.

The new curriculum includes practically every study that is taught by Seminaries in America. It is expected that elective and alternate studies will be offered after a time as the Faculty becomes more and more a permanent one. The improved post-graduate course is herewith appended. Prizes are to be offered to the men for excellence of work in the inter-semester reading courses, and in other ways, Also the pastors are to be encouraged to keep up their studies. There were 62 Pastors in the last Post-Graduate Class. We trust the Council will approve this curriculum. Further suggestions for improvement will be welcomed at any time.

The Fall term for 1919 enrolled 46 students in the 1st, 4th and 5th Classes only and on Dec. 18th 8 men were graduated.

The Spring term opens March 11th, 1920 and will close on June 10th.

The numbers after the items on the schedule below represent the number of teaching hours per semester.

JUNIOR CLASS

SPRING SEMESTER		FALL SEMESTER	
N. T. Synoptic Gospels	(36)	N. T. Acts	(24)
O. T. Genesis	(34)	O. T. Exodus	(24)
O. T. Introduction (General)	(24)	Theology Proper	(36)
Theol. Shorter Catechism	(36)	History-Apostolic and to the Nicene Period	(36)
Apologetics and Christian Evidences	(24)	Christian Ethics	(24)
History old Testament	(34)	Homiletics	(24)
Homiletics	(24)	Personal Work	(24)
TOTAL REQUIRED HRS. PER WEEK 16		TOTAL REQUIRED HRS. PER WEEK 16.	

MIDDLE CLASS

SPRING SEMESTER		FALL SEMESTER	
N. T. I Corinthians	(24)	N. T. John	(30)
Ephesians	(12)	N. T. Geography	(12)
N. T. Introduction	(24)	O. T. Isaiah	(36)
O. T. Psalms	(12)	Theol Soteriology	(48)
O. T. Geography	(12)	History Pre-Reformation	(36)
Anthropology	(24)	Church Government	(24)
History Nicene and Post-Nicene	(36)	Sunday School Work	(12)
Homiletics	(24)	TOTAL REQUIRED HRS. PER WEEK 16½	
Psychology-Pedagogy	(24)		
TOTAL REQUIRED HRS. PER WEEK 16			

SENIOR CLASS.

SPRING SEMESTER		FALL SEMESTER	
N. T. Hebrews-Leviticus	(30)	N. T. Romans	(24)
O. T. Introduction (By books)	(24)	Revelation	(24)
Daniel	(12)	O. T. Jeremiah	(24)
Eschatology	(24)	Pneumatology and the Work	
Sacraments	(12)	of the Holy Spirit	(36)
History-Reformation	(24)	History Post-Reformation	(36)
Discipline	(24)	Modern Missions	(12)
Directory	(12)	Pastoral Theology	(24)
Pastoral Theology	(24)	Sociology	(12)
TOTAL REQUIRED HRS PER WEEK 15½		TOTAL REQUIRED HRS PER WEEK 16.	
ELECTIVES.			

Greek, Hebrew or a subject taught in English, each two hours a week, in one, two or three grades as circumstances demand.

Japanese four hours a week for those who have not already acquired a sufficient knowledge of it.

Attendance upon the Singing Class is required of all who are not excused, also daily chapel exercises, and Monday night prayer meeting. On Fridays, an hour is given for preaching by the Seniors for criticism, and all of the students and Faculty attend the same, members of the Faculty taking part in the criticism.

Assigned preaching appointments on Sunday among the city churches are made for the Seniors, and all classes have Sunday School teaching or other assigned practical work under the direction of the Faculty.

GENERAL READING.

Junior Year.

Summer,

Fundamental Evidences of Christianity, Dubose.
Universal History Vol. II., Sheffield-trans. by Mrs. Baird.
Theological Review.

Winter,

Stalker's Life of Christ.
Universal History Vol. III.
Theological Review.

Middle Year.

Summer,

How to Lead Men to Christ, Torrey-trans. by F. S. Miller.
Stalker's Life of John, trans. by Dr. Lampe.
Universal History Vol. IV.
Theological Review.

Winter,

Mosaic Institutions, Moorehead-trans. by Dr. Underwood.
Life of Luther, trans. by Dr. Gale.
Digest of the Presbyterian Church of Korea, Dr. Clark.
Theological Review.

Senior Year.

Summer,

Romanism and Protestantism.

Life of Knox.

Moody's Sermons.

Theological Review.

Examination on these books at opening of each term.

POST-GRADUATE COURSE OF STUDY.

(16 hours a week each class) (3 hours a week for 4 weeks for each subject
(All 6 Depts in each year.)

I. YEAR.

1. I and II Thessalonians (12 hrs)
2. Wisdom Literature (Job, Proverbs, Ecclesiasties) (12 hrs)
3. History of the Presbyterian Churches of the U. S. A., Canada, Australia and Ireland
(Scotland is covered in the undergraduate course) (12 hrs)
4. Teachings of the Apostle Paul (12 hrs)
5. Constitution and History of the Presbyterian Church of China (4 hrs)
6. Pastoral Theology (Sociology) (12 hrs)

II. YEAR.

1. Life and Writings of the Apostle Peter (12 hrs)
2. Old Testament Prophecy (12 hrs)
3. History of the Greek and Russian Church after the Great Schism (12 hrs)
4. Doctrine of Immortality (Eternal Life) (12 hrs)
5. The Pan Presbyterian Alliance (4 hrs)
6. Pastoral Theology (The Church and Young People's Work.) (12 hrs)

III. YEAR.

1. Ethical Teachings of the New Testament, or Epistles of James and Jude (12 hrs)
2. Old Testament Worship, Leviticus and Psalms (12 hrs)
3. Biography of Great Leaders of the Church (12 hrs)
4. Modern Religious and Intellectual Movements (12 hrs)
5. The Protestant Churches and their Polity (4 hrs)
6. Pastoral Theology (Evangelism)

IV. YEAR.

1. Parables of our Lord (12 hrs)
2. Miracles of the Old Testament (12 hrs)
3. History Between the Testaments (12 hrs)
4. Doctrine of the Supernatural (12 hrs)
5. Constitution and History of the Presbyterian Church in Japan (4 hrs)
6. Pastoral Theology. (Practical Problems of the Modern Church) (12 hrs)

ARRANGEMENT FOR TRANSITION FROM OLD TO NEW COURSE.

(1) All men who have at any time in the past finished the fourth year shall have the right to take next spring the fall semester of the Year as a *special class* and be graduated in June.

(2) Those who have finished the third year may, if they desire, take the Senior Year of the new course both semesters this year and graduate in December, special provision being made that the Gospel of John and PreReformation History be taught some time

in 1920 if possible.

(3) Any who have finished the first, second and fourth years (but not the third) take in 1920 the spring semester of the Middle Year of the new course and the fall semester of the Senior Year in order to complete the course,

(4) Those who have finished the second year become regular students of the Middle Year.

(5) Those who have finished the first year of the old course enter the fall semester of the Junior Year in 1920 and thereafter become regulars in the Middle Year.

LATE MATRICULATION.

Any student desiring to enter later than the day set for matriculation in any class shall do so only upon obtaining special permission from the Faculty.

CONDITIONS OF ENTRANCE.

Every student must bring with him a recommendation from his Presbytery when he matriculates, and also each succeeding year.

Unless for special reasons, no student recommended by his Presbytery is refused matriculation, but the Faculty strongly urges upon the Presbyteries that they observe the following rules in the examination of applicants:—

RULES.

1. All applicants under 25 years of age should be College graduates.

2. All applicants under 27 years of age should be Academy graduates, or be recommended to study in an Academy until they have reached that age.

3. Only in exceptional circumstances should applicants be over 40 years of age be recommended for admission.

4. Applicants between the ages of 25 and 40, other than College or Academy graduates, should meet the following requirements:—

(1) In addition to the ability to read the native script, or the Mixed Chinese and Korean script, applicants should be able to read and compose in either English, Japanese or Chinese.

(2) Applicants must pass an entrance examination upon a general knowledge of Geography and Arithmetic.

(3) Applicants must have read the whole Bible through carefully.

(4) Applicants shall have had an aggregate of at least four months of study in a Bible Institute or in a Central Bible Training Class.

(5) Applicants should have a certificate of having studied Genesis, Exodus, a Gospel and Acts, or be able to pass an examination upon these books,

(6) Applicants should have read Pilgrim's Progress, O. T. History, and the Confession of Faith, and Form of Government of the Korean Church and Shorter Catechism.

(7) Applicants should have had three years experience as Church officers.

(8) Students who have finished the second year in the Seminary, as a rule should not be returned for the Senior year unless the approval of the Church has been evidenced by the selection of them as either Helper or Elder.

A STATEMENT OF THE PURPOSE AND DOCTRINAL BASIS OF THE PRESBYTERIAN THEOLOGICAL SEMINARY OF KOREA.

Sincerely accepting the Bible as the inspired Word of God and therefore the foundation of all spiritual knowledge and the God given rule of life and conduct, it is the purpose of this Seminary to train men for the Gospel ministry who shall truly believe, adequately

understand, cordially love and clearly expound the Holy Scriptures and earnestly endeavor to propagate in its fulness and simplicity the Gospel of Redemption therein set forth.

It is its purpose to devote so large a proportion of time to the direct intensive study of the Scriptures as will secure to the Church an adequate supply and succession of able and faithful ministers qualified rightly to divide the word of Truth. In furtherance of this end for properly prepared students instruction will be furnished in the original languages of the sacred text.

It is its purpose to train men for the duties of the pastorate, men who will be deeply conscious of their spiritual, moral, intellectual and social responsibilities as true ambassadors of Christ, watchful under-shepherds feeding and leading the flock, wise winners of souls for Christ, and skillful builders of the holy temple in the Lord.

It is its purpose to inculcate and encourage in its students the true spirit of evangelism and personal responsibility which shall lead to untiring effort for the evangelization of their own and other peoples and the firm establishment of the Church of Christ in these lands.

It is its purpose to encourage such studious habits and to provide facilities for acquiring such a degree of scholarship that its graduates may command the respect and confidence of all and be able to defend the faith of the Church against rationalism and her doctrine against false teaching, and, in order that the ministry may continue to grow in grace and in knowledge, Post-Graduate courses will be offered.

Believing that the historic standards of the Presbyterian Church, namely, the Confession of Faith, the Catechisms, the Form of Government and Book of Discipline, and the Directory for Worship contain in clearness and simplicity a sufficient statement of the fundamentals of our faith this Seminary adopts them as its standard of instruction in all essentials of doctrine and polity but in order that there may be no ambiguity in regard to its position it explicitly declares that it stands for the following doctrines:—

1. We believe in the supernatural inspiration and infallibility of the Old and New Testaments in their original writings and accept them as the supreme and final authority in all matters of faith and life.

2. We believe in one living and true God eternally existing in three persons as Father, Son and Holy Spirit.

3. We believe in the eternal Deity and true humanity of the Lord Jesus Christ, in His Incarnation through the Virgin Birth, in His perfect sinlessness, in His Substitutionary Atonement by His death on the Cross, in His bodily Resurrection and Ascension, in His present High-Priestly ministry for us, in His personal return to this earth at God's appointed time in great power and glory, in His righteous Judgement of all nations, in His Complete Victory over all His enemies and in His final delivering up of the Kingdom unto His Father.

4. We believe in the absolute Deity and true personality of the Holy Spirit and in His Agency in Creation, Providence and Redemption, especially in the regeneration, sanctification and glorification of believers.

5. We believe that all men are sinners in the sight of God and that the wages of sin is death involving everlasting separation from God in the case of the finally impenitent.

6. We believe that all who receive the Lord Jesus Christ by faith as their Lord and Savior have been born again through the power of the Holy Spirit and thereby become the children of God and that there is no other way of Salvation.

7. We believe in the actual resurrection of the bodies both of the just and of the unjust and in the life everlasting for those who are in Christ Jesus.

APPROVED NEEDS OF THE INSTITUTION.

As usual it is expected that the four Missions will make themselves responsible for their proportionate shares of this property budget, but effort will be made to secure the funds for the items from sources either inside or outside the constituency of the Missions.

1. Four Dwellings	Yen 10000 each	Yen 40000.00
2. For grading and laying out of the grounds		Yen 5000.00
3. For furnace and other equipment		10000.00
4. For Library		5000.00
5. For a fund for student aid (5 years)		15000.00
6. For a fund for postgraduate study abroad (5 years)		5000.00
7. For Running Expenses over and above present receipts per year		4000.00
8. Salary for Korean Associate Professor per year		900.00
9. Residence for Korean Associate Professor		1500.00
10. Endowment		200000.00

FACULTY.

Rev. Samuel A. Moffett, D. D. President.....	P. North.
Professor of Ecclesiology and Christian Missions.	
Rev. William D. Reynolds, D. D.	P. South.
Professor of Systematic Theology.	
Rev. G. Engel, A. M.	P. Austral.
Professor of Church History.	
Rev. Charles Allen Clark, D. D.	P. North.
Professor of Homiletics and Pastoral Theology.	
Rev. Walter C. Erdman, A. M.	P. North.
Professor of Old Testament Literature and Exegesis.	
Rev. Stacy L. Roberts, A. M.....	P. North.
Professor of New Testament Literature and Exegesis.	

ASSOCIATE PROFESSORS.

Rev. James. S. Gale, D. D.....	P. North
Old Testament Exegesis.	
Rev. Eugene Bell, D. D....	P. South.
Systematic Theology.	
Rev. Charles E Sharp, D. D.	P. North.
Pastoral Theology.	
Rev William M. Baird, Ph. D., D. D... ..	P. North.
Biblical Theology.	
Rev L. O. McCutchen, A. M.	P. South.
New Testament Exegesis	
Rev. A. F. Robb, B. A.	P. Canada.
Church History.	

INSTRUCTORS.

Rev. G. Kasaka.....	The Japanese Language.
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Mr. Pak In Soon. The Japanese Language.
Mr. Kim Tong Yup } Singing.
Mr. Choi Heui Choon }

Note:— Full Professorships are based upon the permanent assignment by their Missions of the men concerned, for the whole session of each year, and Associate Professorships upon the permanent assignment for half of each session.

We hope that the above information will be useful for all members of the Council to have on hand, and that it will help all to understand more clearly the work that the Seminary is doing, what it aims to accomplish, and the ways in which the members of the Council may assist in making it of still greater usefulness to the Korean Church and people. Criticisms and suggestions for improvements will always be welcomed.

Yours Sincerely,

The Board of Directors.

Rev. G. Engel, A. M. (Sec)	P. Austral.
Rev. F. S. Miller	P. North.
Rev. Cha Chai Myung	Seoul.
Rev. Samuel A. Moffett D. D. (Chm)	P. North.
Rev. W. D. Reynolds, D. D.	P. South.
Rev. Kim Suk Chang	Syunchun.
Rev. J. Y. Crothers	P. North
Rev. D. M. McRae	P. Canada.
Rev. Pyun Nin Sye	Pyengyang.
Rev. L. B. Tate	P. South.
Rev. G. S. McCune, D. D.	P. North.

P. S. The necessary expenses for students for board etc at this Spring term are estimated at ₩ 12 per month as the least figure, and it is very desirable that each student have from ₩ 13 to ₩ 15 per month available in addition to the expense of travel.

P. S. Letters have gone out to every student telling him his place in the new schedule, but, as mails are so uncertain nowadays, will you please announce in your Presbyteries and to all of your students the date of opening - March 11, and explain to them their position in the course as shown above on page 6.

RECEIVED

Change in Korea *Taiwan Letter*
Chungking, Feb. 9, 1920

FILING DATE
 APR 24 1920

George H. Truitt

The Young Men's Day

In a public address I recently heard the expression, 'Yesterday is of old time.' By this the speaker meant to indicate the rapidity with which changes are taking place in the land which was formerly called the land of the morning calm. In the last twenty years not only has the city been transformed by recognition by the introduction of railroad, telegraph, telephone, electric city-water supply, public buildings, schools, roads, auto lines, factories and the like, but the greatest change is to be found in the spirit of the people. In 'the land of the morning calm' ~~that old~~ old age was revered and grey hairs held sway in politics, in social life and in the home. In modern Korea young men now hold sway, and move with such rapidity that the ~~old~~ former generation becomes dizzy in their vain attempt to keep up with what is going on about them. This is the young men's day. Since the independence movement broke out last March, and followed as it was by thousands of arrests, tortures and imprisonments, the young men have already attained a degree of independence of thought and of action of which we did not think them capable. They no longer consult their elders, neither are they deterred by fear of consequences. A few days ago the young men in one of the city churches held a meeting and determined to remove the time honored curtain which separates the sexes in the church service. They have also organized a young men's association for the suppression of vice and the general public welfare. It includes non-Christians, Buddhists, Catholics and Protestants. They of course recognize that the police would be suspicious of their motives and therefore as a first step they went to the chief of police, outlined the purposes of the movement and invited the chief to speak at their first public gathering. This indicates that there is a new dynamic which the church may utilize for good, but which if not recognized and given an outlet will seek such outlet elsewhere and leave the church shorn of its strength and largely without hope for the future. The General Assembly of the Presbyterian church of Korea at its last meeting organized a 'Forward Movement', with a three years programme and definite line of advance determined and percentages agreed upon. ~~The~~ The opportunity of the church to-day is to turn this progressive spirit of the young men of the church to the accomplishment of this programme of the forward movement. The three years programme includes in the first year nine definite lines of advance. Among these are family prayers, increase in church attendance, larger subscription lists for the church newspaper, increased attendance at Bible Institutes and gifts for foreign missions and pastors salaries. The second year programme includes ~~the~~ revival meetings and special Bible Conferences, while in the third year the results are to be gathered and crystallized in young peoples organizations and ~~the~~ Sunday School work. Even the small boys seem to be in training for something, for on every street corner and vacant lot may be seen a group of boys playing the 'game of base ball' which used to be known as 'base-ball parley as old cat'. No gloves or bats are needed for they use a light rubber ball and a good stout arm takes the place of a bat. The batter must run to first base and back, the fielders object being to hit him with the ball before he can reach home plate. It is as if a tidal wave had struck the country and broken in a thousand ripples upon every street corner and ~~turned many~~ the high cost of living has struck us and everything has fold in price

Series II, Reel # 6, R.G. 140-4-28

Mr. Truitt

The word for people is "Folkways" or hundred names. This means all the people.
In the same way "Folkways" means a hundred things which includes everything
so that whenever you hear on every hand as one does these days "a hundred things
have come up" it is but the Oriental way of describing that enigma of the co-
economist "the high cost of living". This expression has already become a con-
mon place and while it spells consternation to many we all feel it means that
that man power and man values have risen proportionately.
The Gospel teaches the value of the individual and the same Gospel is the
best means to the realization of the same.)

(One of our most efficient agencies has been idle for two
years, waiting for a doctor. Buildings and equipment
and a golden opportunity -
all waiting for a God-called
doctor.]

Henry M. Wilson

Korean Christians Faithful in Adversity.

BY SAMUEL A. MOFFETT.

People at home often ask, and oftener wonder, whether the converts to Christianity in the mission fields are true Christians. Since this question usually arises from a feeling that people so lately ignorant of the Christian doctrine surely cannot appreciate and follow its teaching, it is especially aptly asked concerning Korean Christians. The phenomenally rapid spread and development of Christianity in Korea might easily suggest a "mushroom" growth that was neither solid nor permanent. Mass movements are always liable to suspicion, a suspicion, by the way, which is no monopoly of the people in the Home Lands. Indeed, it is this suspicion that has made our missionaries exercise the greatest caution in regard to the baptizing of professing believers. I am sure that it is this precaution on the part of the missionaries that makes it possible for us to answer a very emphatic affirmative to the question, "Are Korean Christians 'all wool and a yard wide?'" They are. We need not be ashamed of the product of our thirty-five years' work of Christian Missions in Korea in quality and more than in numbers. Never was there a time when we were so sure of this fact as during the past few months.

The Korean Church has always been composed of Bible-reading and praying Christians, but the real test of allegiance and fidelity is shown only by the amount one will suffer and sacrifice for a person or cause, and the difficulties one will over-come to practice a principle or belief. After a Joseph has been faithful in Egypt, a Daniel has gone into the lion's den for conscience sake, or a Paul witnessed before Agrippa, we no longer entertain doubts as to the soundness of their faith or character.

Among the political prisoners now confined in various places in Korea are many Christians. Although some of these Christians are officers ranking all the way from ordained pastors down to a leader of a small group, yet there

are enough ordinary Christians among them to justify the statement that they constitute a fairly representative body of Christians as they are found in the thirteen provinces of the peninsula. These imprisoned men, far from falling away and denying their Lord, seem rather to have their spiritual lives deepened and their zeal quickened with every trial and difficulty borne. They have sung and prayed in prison, individually or in groups, silently or audibly, with or without hymn-books and Bibles according to the will of the officers in charge of the particular prisons. Prayer, however conducted, is a great comfort and strength to the men. The "Communion of Saints" is a reality to these men in prison; the spiritual communion in prayer with Christ uniting them in spiritual bonds with all Christians in Korea and throughout the world.

In some of the prisons regular organized Bible-study Classes are conducted, having a leader (often a pastor or elder well fitted to instruct) an outlined course of study, and a scheduled time for study and prayer. Though the men cannot assemble for this class, they learn much and derive much good from knowing that they are all doing the same thing at the same time. How do they get information to each other? Don't ask me. I ask you, how did the prisoners in the Leavenworth prison communicate with one another before the strike there last year? There seems to be a way where there is a will.

In one prison, by permission of the Japanese officers, over one hundred men have Bible study and prayer each day under the leadership of a pastor. In another prison, some two hundred prisoners have prayer together, even the non-Christians joining reverently with the others at the hour of daily prayer. Reports of conversions from such meetings are frequent too.

Perhaps, the most remarkable periods of

worship are the inaudible praise services held in prisons where any other kind are impossible. In these a hymn is selected and all sing in unison, but not a sound goes forth, only the ear of the Lord hears the praise as it ascends from reverent hearts in the prison cells.

The significance of this praying of the Christians is not alone in the fact that they pray—the way they pray is of still greater importance. Theirs is no mere saying of prayers. It is real wrestling with God; importunate pleading that works effectually in God's universe. It is reported that when the men are holding silent prayer, on several occasions the intercessors have been so far carried away by their zeal and earnestness as actually to forget where they were and the necessity for praying silently, and burst forth into audible petition and praise. They were not long in discovering their mistake, but the fact that they can forget, when the consequences are likely to be anything but pleasant, shows how these men

really commune in heavenly places in the spirit, if not in the flesh. The personal testimony of one of these men describes his experience during devotion in one of the prisons where groups were permitted to have audible prayer thus: "They seem as if they had been with God. The prayer of one of them during an early morning hour took us into the very presence of God and kept us there. All day long we experienced no hunger for food of any sort, save that which was furnished us through prayer."

When one hears and knows of the sacrifice these men have to make for the privilege of prayer and fellowship with God, he is ashamed of his own religious 'ease in Zion.' He no longer asks whether others are Christians, but wonders whether if he were in prison, he too like Paul and Silas would be singing psalms unto God at the dreary midnight hour. He also wonders whether the day of God's earthquakes is past forever.

"The Prayer of Faith shall save the Sick."

BY A DOCTOR.

It was in a country far away, very far from the rush and bustle of the modern western world. A country which for centuries had lived its quiet life and pondered its own self-centered thoughts. A country which thought the long dead past more blessed than the present or any future that yet might be! A land where the people were single hearted; where mental and spiritual fear took the place of hope and trust; where evil spirits reigned supreme and where dire impending evil seemed ever ready to submerge all who in any way failed to placate the evil powers of the underworld. Where the knowledge of a heavenly ruler was vaguely realized, but considered as so far removed that His influence could only be secured by sacrifices too great for any mortal save the King of the country to offer; and where even he could only approach with petitions in times of great national distress, or beneath the of unusual visitations like famine, drought,

strain pestilence and flood. A land where every queer-shaped rock by the roadside was the abode of a familiar spirit; where a mountain canyon was the home of hosts of fearful, grinning spirits; where every green tree harbored a "spirit" that could jump out upon the unwary passer-by; where deep, dark forests were so feared that none were allowed to exist and woodlands could only persist in the neighborhood of gravesites because there they were saved by the protecting spirits of the departed, who's remains lay buried there—in short a land where fear and awe and superstition reigned supreme in the hearts of men—a "heathen" country. And so it remained through untold centuries, but at last some knowledge of its plight filtered into the hearts of some of God's children in Christian lands and a desire to help was born there. In due time a missionary was found who dared to brave all the perils of the long journey; all the real and

H. J. Owens

SEVERANCE UNION MEDICAL COLLEGE
NURSE TRAINING SCHOOL
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OFFICE OF PRESIDENT

G. R. AVISON, M. D.

RECD. SCOTT

u. synopsis of talk

MAR 15 1920

February 13, 1920.

Ansd.

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Rev. Geo. T. Scott,
Secretary, Board of Foreign Missions,
Presbyterian Church in U.S.A.,
New York, N.Y.

Dear Mr. Scott:

Enclosed find a synopsis of your talk to Seoul Station when you passed through Seoul on the way home. I thought the other Stations should have the benefit of it, but I have guarded the report in case you should want to make corrections of any misreporting.

Dr. Avison is in Wonsan to-day having a conference with members of the Canadian Mission there.

Smallpox is very prevalent here now. Since you left other foreigners have taken the disease, one being sick at the time you were here. Mr. Sylvester of the Salvation Army had his wife and three children smitten, two of the children dying. Brigadier Richards, head of the Army here, died of smallpox and pneumonia about ten days ago. Another foreigner, son of Commissioner French of the Army, is in the Isolation now with varioloid. News came to us two days ago that Mrs. Thomas, of the Pyengyang foreign school, was ill with smallpox.

Otherwise things are going on nicely. From Korean sources we learn that a good registration should be looked forward to when the new school year opens April 1st. The Christian Literature Society has received permission to print secular news in its Korean weekly newspaper.

With best wishes,

Very sincerely,

H. J. Owens

Herbert Thomas Owens

Note names for our list

